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INTERNATIONAL BIBLE STUDY.

August 13, 1882.——*Mark* VIII. 1—21.

For Comment see last Guardian.

August 20, 1882.——*Mark* VIII. 22—33.

At Bethsaida Jesus was asked to touch a blind man. The miracles wrought by Christ were not owing to any particular virtue residing in his touch, but to the divine will that dwelt within him. Jesus took special care to put forth his power in diverse ways, so that men might not impute some cabalistic virtue to his touch or person or utterance. "The Son can do nothing of himself but what he seeth the Father do." Jesus took this blind man by the hand and led him forth out of the town. It is a pleasing picture, Jesus walking hand in hand with this poor blind man, out into the country, away from the throng. How the touch of that loving hand must have affected the blind man, and been remembered by him in after years. The graciousness of Christ spoke to him, before his sight was given unto him. He spat on his eyes, put his hands upon him and then asked him if he saw aught. There was no natural connection between the saliva of Christ and the reception of sight by the poor man; it was the divine fiat that enabled him to see; but the action would lead him to recognize Christ as the habitation of the divine will. The man looked, and lo! the face of nature met his gaze. He saw objects but confusedly, and could not well distinguish between the moving men and the stationary trees. Then Jesus put his hands again upon him, and now he saw clearly. There is no other example of a miracle wrought by Christ in this fragmentary way. What are we to learn from it? As a matter of fact, many who have been brought out of darkness into marvellous light tell not only of conversion but of a second blessing introducing them more fully into the kingdom of God. It would not have been surprising if this poor man, glad that he was able even to see men as trees walking, had replied to Jesus, after the first imposition of hands, Yes, Lord, I see, I see, and had gone away to his friends rejoicing in his imperfect sight. This would have been every way sad, for afterwards, when he stumbled, people would begin to remark that Christ's gift was not of much account. But nobody was allowed to make any such reflection, during the ministry of Christ. Every body that came to him was made every whit whole, whatever the disease or infirmity might be. But how many in our day seem to be afraid of getting thoroughly saved by Christ. They cry out, "we see, we see," when in fact the operation is only half over, and go home purblind, insisting that they see. Whereas if they would come to Christ for an uttermost salvation, thay would take good care to say that the things of the kingdom are still shadowy in their sight, and would ask the Lord to complete the good work.

Jesus bade the man go home, without entering the town or telling any of the towns' people. Jesus distinguished between the narrative that furnished proof, and that which merely gratified curiosity. The people of Bethsaida had had sufficient demonstration of Christ's power to furnish them with proof.

Jesus and his disciples make an excursion to Cesarea Philippi, near the sources of the Jordan and Mt. Hermon. An incident that then occurred impressed itself in their memories. Jesus asked his disciples this question: "Whom do men say that I am?" They told him that there were various opinions current. Some said, he was John the Baptist; some said, Elijah; others thought that he was a prophet, one of the line of prophets. The remarkable thing is that they did not report that he was thought to be the Messiah. The Pharisees and scribes from Jerusalem had been so busy in denouncing him, that the poor Galileans did not venture to express such an opinion as this. At the time of the miracle of the loaves many of them had indeed been carried away by their feelings so far as to acclaim him King. The fact that he lingered so much in Galilee and did not assert his claims in Jerusalem tended also to make them hesitate. If John the Baptist had hesitated, why should not the people? He asks the disciples, Whom they thought him to be. One of them, Peter, said, Thou art the Christ. Two years earlier, Andrew had said to his brother Peter, come with me and see the Christ; but it meant a great deal more to confess Jesus as the Christ now that the priests and elders had all denounced him, and his own course had been so different from what might have been expected. He told them not to be telling men that he was the Messiah. He wished the fact to vindicate itself. Too many in these days believe it on the mere authority of the church, instead of getting the fact verified to their own consciousness, by his experienced power.

He now began to teach them more definitely about his rejection at the hands of the rulers of Jerusalem, his crucifixion and resurrection. He did this before the people. Peter remonstrated with him, as much as to say, "You do not consider the effect this is likely to have upon the people; they will understand you literally, and conclude that your mission is going to end in unspeakable failure, overwhelming disaster. You lay the axe at the root of all faith in this way." But Jesus said to Peter, "Get thee behind me, Satan; for thou savourest not the things of God, but those of men." Peter's movement was athwart the pathway of Christ, and Christ knew that such a movement must be from Satan. Satan was using Peter to hinder if possible the salvation of the world through Christ. It is a sad testimony that Jesus bears concerning him; he savoured the things that be of men more than those that are of God; cared more for the honour that comes from man than for that which comes from God. How infinitely more culpable are they who in this day, when the cross is known as the power of God, hide it, exhibit it not.

WEEKLY REVIEW.

—The *Indian Churchman* has an article entitled "The Tractarian Movement in the Scotch Church," in which we read, to our surprise, that,

"Presbyterianism is following in the track of Anglicanism, and returning to more Catholic views and practices. The Grace of God is seen to be more powerful, and its operations wider than we expected, and none will more unfeignedly rejoice than those whose prophecies it has belied. What greater triumph for Pusey, Newman and Keble, and the noble band who first raised the standard of Catholicism at Oxford, than to see this teaching first triumphing within the English Church, and then extending its influence into that Kirk which was once bound by such a fearful oath to the extirpation of Prelacy?"

What has led the *Churchman* to this hopeful view? the speech of Dr. Milligan, Moderator of the General Assembly of the Scotch Kirk. It is possible that Dr. Milligan uses words in a somewhat different sense from that in which the Ritualists use them. However, we give an extract from Dr. M.'s discourse; some of our readers will perhaps discover in it the their end of the wedge.

A similar remark applies, though in a still greater degree, to what are called innovations in public worship. Nothing betrays more ignorance of the motives that are at work, nothing is more entirely without ground, than the allegation that these are a mere playing at Episcopacy. Nothing is more foolish than the language one often hears, that rather than this servile and imperfect imitation of another Church, it would be better at once to adopt the whole system, and be at rest. Episcopacy, and the thought of imitating Episcopacy, have nothing whatever to do with them. They may look like Episcopacy, because that system has retained elements of primitive worship which we have lost. But where they have been introduced, their introduction has for the most part proceeded from wholly different considerations. They have been the result of an effort to bring us more into harmony with the practices of early Christianity and of the Church universal. They are not so much innovations as restorations; and even when men disapprove of them, this essential element of their character ought to be acknowledged."

—Ajmere, 3rd August 1882. Our work here is full of hope. Precious souls are getting *interested* in that salvation, the fulness of which is in keeping with the word "uttermost". God helping us, we mean to keep always to the fore the blessed *fact* that Jesus is a *present* and an *uttermost* Saviour.

We have been greatly encouraged in our visits to the people who, as a rule, receive us very gladly. E. JEFFRIES.

—THIS is what is called the gay season in Poona. We are not to understand by this that people are not gay elsewhere, nor are we to understand that they are not gay at other seasons. English ladies and gentlemen feel bound to compensate themselves for such disabilities as an Indian exile involves, by going in for diversion, amusement, excitement of some kind or other, every where and always while the exile lasts. But in Poona, in the rainy season, a high pressure is brought to bear, and there are daily and nightly entertainments, games, races, balls, dinners, &c. &c. Bombay is favoured with an occasional letter reporting on the Poona season, and letting the outside world know about the intensity with which pleasure is pursued. Not uncommonly there breaks in a jarring note, telling of something very different. Our eyes, traversing rapidly one of these letters, perceive such words as dances, theatricals, a pleasant surprise, deafening applause, balls, races, hunts, sport, and then suddenly we come upon the words gloom, *sudden death.* There was a "Bheema Cup hog-hunting" and we are told that the result of the contest gave general satisfaction. But one of the ladies who were present at this contest was taken suddenly ill, had to be removed, and presently died of heart-disease. The ancients used to put a skull on the table in their entertainments, and probably got used to it so as to see it without a thought of their mortality; but He that disposes our affairs, generally takes care to remind the most determined revellers that there is but a step betwixt them and the judgment. We need not say that we deeply sympathize with those who are affected by this sudden bereavement. But we earnestly hope that the sudden death of this lady, may lead some of these eager pleasure-hunters to recognize the importance of having an understanding with Him that sitteth on the throne. Shall the voice that speaks in this incident be heard? Much will be done to hinder it from being heard. The tide of pleasure (falsely so-called) will recover from its momentary check, and flow on without perceptible abatement. Still, some may be awakened to see the dreadful hollowness of all this, and may haply succeed in detaching themselves from the society of those who so little understand what time is given us for.

—MR. Dall, the Unitarian missionary, now in America, sends the following message to Baboo-Keshub Chunder Sen:

"My dear brother, your good heart will be cheered to know that many here are touched by your earnest and brave spirit of truth however widely some may differ from certain opinions and special activities of yours. You have a warm defender in Wm. Henry Channing, with whom I dined in London, and where I was bidden to talk of you. Last Sunday I was at the funeral of R. W. Emerson, our great mystic and son of India. Yes; we owe a large debt to India—and her gospel, the Bhagavad-Gita—for our Emerson; now by his own showing, 'lost in God;' 'the finite poured into the infinite' (Nirvana.")

As Bishop Colenso succumbed to the Zulu, so Mr. Dall succumbed to Brahmoism, humbly soliciting the honor of being received into the Brahmo Somaj. Now he advises us that the late Ralph Waldo Emerson was conquered by Hinduism. Mr. Dall forgets the 8,300,000 births that precede *nirwana.*

—WHEN John was baptizing near the river Jordan, all Judea went out to hear him, and all classes and conditions, from the king to the peasant, and from the Pharisee to the publican, were represented in his auditories. His popularity was extraordinary, yet the recognized religious guides of the nation knew not what to make of him. Many mused in their hearts concerning him, wondering if he were not the Messiah himself. But the most contrary opinions were expressed, regarding him and his baptism. The Priests, Elders and Pharisees were staggered; tried by the standard of their own righteousness, the whole movement seemed every way objectionable. One is reminded of this condition of things, by the extraordinary attention which the Salvation Army receives from ministers of the various churches, from editors, in fact from all classes of the community. Every body of any note feels called upon to tell the world what his impressions are of the Salvation Army. Every day brings forth a new judgment. The Rev. E H. Bickersteth, of Christ Church, Hampstead, preached about them July 16th. He believes that many of the Salvationists are preaching "another Gospel." Their doctrine of sin is terribly erroneous; this opens the door for spiritual pride. Their profession of entire sanctification is sin and blasphemy "There will be a terrible recoil when the wave of excitement has passed over." And so on to the end of the chapter. Other clergymen of the Church of England are persuaded that their doctrine cannot be so very erroneous when they are so much more successful than other preachers in getting the greatest sinners saved from sin; and some of these invite them in *corps* to their churches. Here is a notice of such a gathering:

Then the vicar, the Rev. D. K. Francis, who, by the way, visited our services repeatedly, and so informed himself as to our character and work, preached a short earnest sermon from "Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbad him, because he followeth not us." But Jesus said, "Forbid him not." The *Stratford Express* thus admirably describes the sermon.

The Vicar first expressed his sorrow at the unavoidable absence of Canon Wilkinson, and then went on to say that this re-union between the Salvation Army and the Church showed a friendliness between the Church and the Salvation Army, and also their sympathy one with another in the great work of Salvation. He was sure if these things were manifested to the world it would do a great deal towards convincing men of their sin, and leading them to seek mercy at the foot of the Cross.

The work of Salvation was a very great one, in which all were engaged who took upon them the name of the Lord Jesus Christ. Suiting his language to the ideas and dispositions of his hearers, the rev. gentleman spoke of the warfare and the battlefield of the Christian, in which the noise, the martial music, and the excitement were but the accidents of the circumstances under which they were placed. The preacher said no people realised that more than the Salvation Army; it was only by depending upon Christ that they were strengthened in their position.

At York, July 15th, Genl. Booth was publicly received by the Lord Mayor and conducted to his residence. At a public meeting the latter said:

One reason why he welcomed them to York was because they preached the Gospel simply, so that the poorest and humblest could understand it. Another reason was that through the instrumentality of The Army a large number now attended various places of worship who had previously habitually neglected the house of God. Many had now begun to pray and praise, instead of blaspheming the name of God. He noticed that many of them in the tremendous crushing which had just taken place bore it with patience, and in a very different way than they would have done some time ago. There were cries of praise and glory to God, in the place of blasphemy and rowdyism. (Hallelujah.) Another reason was that owing to the Salvation Army there were found in our city and throughout the land many men and women who were now sober and industrious, who a short time ago were drunkards. ("Praise the Lord!") And not only so, but he believed that there were those now in the ranks of the Salvation Army who used to take that which did not belong to them, who were now honest and trustworthy men.

And much more to the same effect. They who are identified with this movement do not propose to stand still till all their judges have reached unanimity regarding them; they just go forward in the line in which they have, by the grace of God, achieved such success.

—WE have received a long letter signed "Thought," about the Bishop of Bombay's recent Pastoral, which we must decline not merely for its length but because it would involve discussion. He says "Our worthy Bishop has made a mistake, but we all make mistakes." There is this difference, that the Bishop's mistaken opinion is promulgated as a law which all his flock must observe.

—WE doubt if the ends of justice are best promoted by allowing the cross-examination of witnesses by opposite counsel. It should be done by some one interested simply to ascertain the facts, and not simply to vitiate the testimony affecting the party on trial. The cross-examination of witnesses is usually conducted with the object of getting the witness to contradict himself. When a tumult or *fracas* or exciting event of any kind takes place in public, the witnesses participate in the excitement and a few of the principal features of the scene imprint themselves upon their memory; while with regard to a diversity of other particulars their memories are liable to betray them or deceive them. But the cross-examiner proceeds as though there could be no lapse of memory, and as though all discrepancies were proof positive of unreliableness. Why should not cross-examinations be conducted by some officer appointed by the Court?

—WE transfer to our columns from the *Divine Life*, a most interesting account the Rev, Griffith John of a powerful revival experienced by himself and a body of Native Christians in China some years ago. A deep sense of need was followed by expectation in him, and the Native Christians who waited on his ministry, caught from him the spirit of expectation and united with him in waiting upon the Lordfor the looked-for blessing, and it came in superabundant power.

—WE find the following in an Am. paper, the *N. Chr. Advocate*:

"Ram Chandra Bose lost his son, nearly twenty-one years old, in May last. Away over the seas it sends a throb of sorrow to some of us hereabouts, and we send our sympathy."

We are expecting Mr. Bose in Bombay about the beginning of next month, to lecture in English. Many, besides those who heard

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him on occasion of his former visit, will doubtless be glad of the opportunity of hearing this gifted lecturer.

—It is announced that the disembarcation of the troops of the Expeditionary Force to Egypt, began yesterday, at Alexandria. Meanwhile vessels have been leaving Bombay for Egypt daily this week with soldiers and munitions of war. The Porte has listened to reason, acceded to the demands of England, proclaimed all the military leaders connected with the present rising in Egypt rebels, and promises in harmony with England to support the Khedive. A force of 6000 Turkish troops will land at Alexandria immediately. The *Kossid-i-Mumbai* called the Khedive a coward for siding with the English ; what will it say of the Sultan ? Last Saturday there was an engagement between such troops as General Alison had in Alexandria and the advanced guard of Arabi Pasha. The action was indecisive ; the British loss was trifling.

—Notice will be found in our Epitome for Friday of the self-immolation of an entire family to an incarnation of Kali. This occurred in Kattyawar. The family consisted of the man and his wife and four sons, all found dead.

—Readers of the *Christian* are not unacquainted with the name of Mr. Eli Johnson, Hon. For. Sec. N. Y. State Temperance Society. He is now in Australia where he expects to spend six months, pleading the cause of Gospel Temperance. We have received a letter from Mr. Johnson, advising us that he proposes spending a short time in India on his way to England. We can assure him of a hearty welcome from many friends of the same cause in India, and trust that many may be brought to realize and yield to its claims as presented by him.

NOTICES OF BOOKS AND REPORTS.

"Report of the Am Free Baptist Mission in S. Bengal," for 1881-2. There are five missionaries and ten missionary ladies (married and single) occupying Midnapore, Balasore, Jellasore and Dantoon. There were 19 adults added by Baptism, but as a set-off 14 were excluded and 7 died. The total number of communicants is 545. Native contributions Rs. 323. There are 2858 children in the schools. A portion of the work is among the Santals. There are 5 Native missionaries, 1 Native Pastor and 11 Native lay-preachers. Dr. Phillips says :

We believe that as a rule it is a grave mistake for converts to leave their homes for the Mission compound. It is far better for them to stay at home, stand up like men for their rights, and if need be, suffer for the truth. We shall never have a strong and self-supporting church in India till native converts learn to endure hardness as good soldiers of Christ. We may do converts a real injury, harm rather than help them, by allowing or encouraging them to forsake their own homes for the quiet and protection of a large Christian community.

We expect that such notices as the following will become increasingly frequent :

When at Dantoon I have held an English service for the Babus, and nearly all the English speaking Bengalis have attended it.

Concerning the Bible School at Midnapore, we read that there have been nineteen young men in the school this year, sixteen of whom are married, and their wives have been under instruction as heretofore. Four of the nineteen have been new men. Concerning one of these junior students, we are told that "Samuel Sing is our first pupil from the Dantoon church. He is the son of one of the original "Khond boys" rescued from human sacrifice by the British Government thirty years or more ago. Though by no means a clever scholar, (as very few of those "Khonds" were) Samuel is steady and industrious, and I hope he may accomplish enough in his studies to qualify him for good service in the mission." These men are educated to preach the Gospel.

Our native preachers have been too fond of controversy, and are too much given to it. I've heard men speak a full hour to a street audience without once repeating the name of Christ. The theme of their daily harangues is a destructive, but by no means an edifying one. They tear down Rám and Krishna and Jagannath, but they don't hold up Jesus. Such are iconoclasts, but not "fishers of men." Their talk does no good, except it be followed up by Christian preaching. That was a fine thought finely put of F. D. Maurice's, "Never take away from a man even the shadow of spiritual truth, unless you can give him substance in return." And Prof. Schaff has well said in his Church History, "the noblest and most effectual way of defending Christianity is not to condemn everything which preceded it—to turn all the virtues of distinguished heathen into splendid vices, but rather to make them testify in its favour."

A considerable portion of this Report is devoted to an account of Woman's Work. Another portion treats of Medical Work. Under the head of Preaching to the Heathen there are accounts of the cold season tours in the districts. We shall try to find room in another issue for some notices of hook-swinging.

"Free Church of Scotland Foreign Missionary Reports." 1881. The Report for W. India we have already noticed. This volume passes in review not only the foreign but the colonial, continental and Jewish work of the Free Church. Maps assist the reader to understand the situation. Some 60 stations are reported as occupied in India, 43 in Kaffraria, 5 in Natal, 2 in Livingstonia, 4 in the New Hebrides. The Church has also an agent in Syria. The communicants number in India 1286, in Kaffraria 2358, in Natal 318, in Livingstonia 1, in the New Hebrides 273 and in Syria 35. Adults baptized in 1881, in India 105 ; every where, 381. Total of scholars, 14,039.

With reference to the status of medical missionaries (unordained, we presume) this Report recommends that they should be recognized as Evangelists. In the Calcutta F. C. College there are 145 students.

In opposition to missionary preaching in Beadon Square, a kind of Christianised Hinduism was preached by a Pundit who styled himself "Sanscrit lecturer." On one occasion an elderly Bengali gentleman was listening to the Pundit's exposition of rationalism and as the lecturer spoke slightingly of sin and the need of atonement, he expressed his dissatisfaction to his near neighbour. The latter happend to be a Christian, and in following up the conversation he learned that this gentleman was ab eliever in Christ. "I did not seek Christ," he said, "but Christ found me here in Beadon Square." Thus it is that these opposition meetings may even do indirect good.

The Bengali Church in Calcutta has 61 communicants. "The great majority of the intelligent portion of the congregation go out preaching on Sunday evening." The Christian College in Madras has 295 students. Native communicants 175.

"Anglican Exclusiveness." This little tract of 8 pp. is a reprint of the views of the Rev. Dr. Charles Hodge of Princeton, U. S. A. The following extract will give some idea of these views :

'The question, whether the Church of England recognizes the validity of the orders of non-episcopal Churches, is one which cencerns it much more than it does them. They are not the worse for non-recognition. They are not thereby curtailed of any spiritual power or advantage. They enter no claim to be regarded by Romanists or Anglicans, as constituent portions of the Church visible and catholic. They can as well afford to have their Church standing denied, as the United States could bear to have their national existence called in question.

'The case is far different with the Church of England itself. To refuse to recognize those as Christians who are Christians ; to refuse communion with those in whom Christ dwells by his Spirit ; to un-church the living members of Christ's body ; to withhold sympathy, fellowship, and co-operation from those in whom Christ delights, and who are devoted to his service ; to take sides in the great conflict, between true and false religion, between toe gospel and ritualism, against the truth and against God's people, is a very great sin. It is the sin of schism which all Churchmen profess to regard with special abhorrence. It supposes wrong views of the nature of the Church, of the plan of salvation, and of the nature of religion. We do not wonder, therefore, that the evangelical spiritual members of the Church are anxious not only to free themselves from the imputation of this sin and heresy, but to prove that the Church to which they belong is not justly chargeable with either.'

"Apostolic Bishops not Apostle-Bishops." Bishop Douglas described the Anglican Bishop as "a successor of the Apostles who has received the Apostolical Commission." The writer of this tract says :

The modern Anglican Bishop is a representative and successor of the Apostolic bishop, that is of the officer that is spoken of in the New Testament under the name of Bishop, or he is a representative and successor of one or other of the twelve Apostles.

This last is what he understands the claim of the Successionists to be, and he points out the untenableness of that claim.

"Confirmation—what is it and by whom Administered."

"The Teaching of the Bible on Holy Baptism." These tracts, with the two noticed above, were published in Calcutta, and appear to have been designed to controvert the peculiar teaching of the Oxford Missionaries.

"Report of Christian Literature in China; with Catalogue of Publications." By J. Murdoch, LL. D. Shanghai, 1882. Dr. Murdoch, so well known in India, left Calcutta in the early part of this year for America and England, taking China in his way. This pamphlet of 68 pp. 8 vo., abounding in information and teeming with suggestions, the preparation of which must have involved a vast amount of pains taking, is a slight memento of his visit to China. It was originally prepared as a Report for the Committee of the Religious Tract Society. There is much in it that is interesting to the general reader, There is now a general agreement among missionaries in China, that it is better to sell tracts and Scriptures than to give them away. The Chinese have a superstitious

reverence for *letters*, which they show by burning the papers covered with them, in honor of their Gods or ancestors.

Dr. Yates said at the Shanghai Conference: "The people will not destroy a Chinese book, but they will sell them to book scavengers, who are employed by a class of men, who show their reverence for the Chinese characters, by collecting and burning all the paper they can find, having characters on it." He saw at one of the temples seven or eight coolies come in, with as many sacks of books and paper. On discharging one of the sacks on the floor, he found it mainly filled with religious books and tracts. This was in the days of the free distribution.

The missionaries in China are generally of opinion that there should be an Agent of the Religious Tract Society for all China. The Catalogue accompanying this Report covers twelve closely-printed pages.

An admirable paper in the *Chinese Recorder* for 1881, on "Economy in Missonary Effort," concludes with words which may be taken as a guide:—

"Brethen, this work is not ours, but God's. It matters little who does it, so that it be *well done*. We are to watch it jealously, lovingly, not against *each other*, but aginst mistakes and failure. We are bound by the most solemn of all vows, by the gravest of all responsibilities to secure the maximum of possible economy and efficiency in this work. This may be most completely secured by harmony of action, by concerted effort, and by mutual assistance. Thus laboring, we may not only secure the greatest possible results, but may gain added sweetness, and far richer fruits of grace in our own lives."

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SATURDAY, AUGUST 12, 1882.

JOY.

THERE are some in these days who think they show their superiority to ordinary human nature, by speaking contemptuously of joy. Happiness is an ignoble end; the noblest condition is that of misery. The highest type of humanity is reached when we consent to suffer, without limit. Altruism is the name given to this modern philosophy; and the meaning of the word is, the preference of others to ourselves, living for others. Dismissing the new word, the doctrine appears to be that of Christ, somewhat misconceived and perverted. Christianity requires self-renunciation for the advantage of others; i. e. that a man is to renounce whatever stands in the way of his usefulness. The follower of Christ discards the desire of joy as the motive of his acts; he consents to suffer that others may be advantaged. But has God introduced a system that connects suffering with obedience? Has he arranged things in such a way that transgressors shall have a good time of it, and they who turn from transgression a bad time? No indeed. He has ordered things after a very different scheme. It would be a severe impeachment of the character of God, if misery and virtue met together, and righteousness and suffering kissed each other, and went hand to hand together.

The Gospel finds man wedded to the world, to sin, to self-indulgence, to pleasure, to the idea of his own goodness, to anything rather than duty. It notifies him that he is carried away by ignorance and error, and is pursuing pleasure in a path in which it can never be found. It offers to show him true blessedness, and to give him joy and peace in believing. But in parting with that to which he has been long-accustomed, and which is highly-prized of all his companions, there is necessarily a good deal of suffering involved. He is called upon to deny himself; to give up whatever he knows as gratification; he finds his life in the world, he must die to the world; but all this is that he may be brought into a condition to experience true happiness. These things we so cling to war against our true welfare. In fact, if men would be honest they would acknowledge that there is deep in their hearts a disallowed and detested uneasiness, a secret protest against the way that is pursued, and that their eager pursuit of pleasure is just the endeavour to escape hearing this protest, to escape the recognition of this uneasiness. Hence the wondrous solicitude that is shown to find every day some new pleasure, some new excitement. Hence also, the wondrous solicitude to keep out the truths of God from their minds, because their tendency is to intensify that uneasiness. These people are like ostriches, fancying themselves safe because they have hidden their heads in the sand, and cannot see the approaching evil. These persons are spiritual suicides. The philosophy they want is not that of the *altruists*, the belief that greatness is found in suffering; they are quite too ready to believe that God is pleased when they are miserable. To be truly delivered they must by brought to see that God is love, and that his paths are paths of pleasantness and peace.

"The joy of the Lord is your strength." Christ asked that his joy might be fulfilled in his disciples; as though he had said: I have not experienced in its fulness the joy that belongs to me as the Son of God, because I have so identified myself with fallen humanity as to be burdened with its burdens; but I desire that my disciples should have it in its fulness. Well, they had it. To the eyes of men they seemed to be unspeakably miserable, here stoned, there scourged, every where hated and defamed. But they were consciously united to divine strength and measureless love in Christ, and were more than conquerors through him. No, joy is not a defect, a questionable element of our nature; but it is in a sense the key stone of our spiritual fabric, strengthening and fortifying all.

"Rejoice in the Lord always, and again I say, rejoice." This is a command, and Christians may not make light of an obligation imposed by the Master, who desires to give the world evidence that the secret of happiness is discovered by all who trust in him, and to demonstrate that the favour of man, wealth, a certain arrangement of circumstances, &c. &c. are not necessary for the well-being of man. Rejoice in the Lord always; in the dungeon, your feet fast in the stocks and your back bleeding; when thousands are shouting derision and invoking curses upon you; in penury and in prosperity; rejoice that Christ is yours and you are his. Rejoice in the failure of your plans. Rejoice in the assurance that the Lord is leading you, and all shall work together for your good. Rejoice in One whose hands were pierced for you and who is greater than all events. Rejoice in such a way as that men shall be made aware of the fact that you have an invincible Friend. Thus shall you powerfully impress others with the conviction that Christ will do for them what they have vainly sought here, there and every where.

REMINISCENCES. CLXXXVI.

EXTRACTS from Diary. Bombay, 1848.

Gleanings from the *Kashi Khund*. The following may suffice:

A certain Brahman named Mahanad, distinguished himself by his misconduct, being lascivious and covetous. He enriched himself at the expense of a *chandal*, and so excited the odium of all the other Brahmans in Kashi, that he was obliged to leave with his wife and two children. Robbers attacked, plundered and killed them. They became 4 cocks. These cocks, joining pilgrims, returned to Kashi, and visiting a certain sacred place were received into a heavenly chariot and blessed with everlasting emancipation.

Acts II, 33. "He hath shed forth this which ye now see and hear." How can the Holy Ghost be seen or heard? Is spirit recognizable by the senses? Christ said of him, The world seeth him not, therefore receiveth him not. Seeth him not by faith as disciples do. But it seems there is a way whereby he becomes visible to the world, viz, by so dwelling in Christians as to give through them the proof of his presence in the world. Are we so filled with the Spirit that proofs of his presence are thus forced upon mankind? Christ perhaps referred to this when he promised the Spirit to convince the world of sin, of righteousness and of judgment. He comes to the world through Christians.

John xvii. 23. That the world may know that thou hast loved them. It is the desire of Christ that there should be external manifestations of God's favour towards Christians, for the world's sake. Christians do not want these for themselves; they believe in the love that God has towards them on other evidence; but if they are of Christ's mind, they will desire them for the world's sake. When a voice came from heaven, he said, This voice came not for my sake, but for yours, that ye might believe. Therefore we ought by faith to seek such manifestations as will affect the world and convince them that God is in us, of a truth.

Yesterday Sabbath, Dec. 10, I witnessed the *gard-bagard* or hook-swinging, near a temple of Khundoba in Kammattepoor; (in the heart of Bombay.) I remained about an hour and a half, during all which time I was surrounded by natives, asking my opinion of what was going on, and discussing religions topics. There was in an open space a large red cart with a long shaft, so that a great many could take hold and draw. In the centre of it was an upright post 15 feet high, and upon the top of this a mast or yard perhaps 40 feet long, one end depressed to the ground, the other reaching some 40 feet or more from the ground. At this upper extremity a canopy was extended under which the individual was to swing. On the cart were men beating drums and making a violent racket. The crowd formed a circle 2 or 3 hundred feet in diameter, within which the performers were to circumambulate. About 5 o'clock appeared the individual who personated Khundoba. This is our god, said they. The face of this man was all smeared with red paint; he had black hair half a yard long all dishevelled and flying about his face; the upper part of his body naked and smeared with paint. The garments were cut in slashes all of different colors. His legs were covered with bells which tinkled as he pranced and reeled along in imitation of a wild animal. In each hand he had a long brimstone colored whip of twisted cords, which he kept snapping about his head. It struck me at once that I had never seen a more repulsive object than this. He circumambu-

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lated the ground five times, preceded by drummers and by others who cleared the way for him. The third time he came round, he had in his hand a live black kid. He tore open the throat of this and putting it to his mouth drank the blood. He stopped opposite me, and while others helped him to hold the animal on high, he drained the blood out of it as with a fiendish joy. The kid was still alive, for I could see it quivering and struggling. I cannot conceive of any thing more like a fiend than this man at that moment appeared. And all the people shouted and appeared to enjoy it, and declared this man to be their god incarnate. After a while appeared the man who was to swing. I saw the hooks in his naked back held by another who walked behind him. He had garlands of flowers on his neck and an infant on his shoulder; I suppose he had made a vow to obtain this infant or to have it recovered from sickness and was now to fulfil his vow. He also walked round the area several times. Then the elevated extremity of the yard was lowered, his hooks were made fast to it, and he grasped with his hand a rope that hung from it. He was then lifted up, and the car drawn by a score or two of men in the aforesaid circle. Holding the rope with one hand, with the other he showered down turmeric powder on the people. They received this on their persons as though it were the embodied grace of God. Drums were beating and all shouting.—After making the *Pradakshina* a number of times, the man came down and I saw no more of him. But a woman now came forward to perform the same ceremony. She too had an infant, obtained as was supposed in consequence of a vow which she was now to fulfil. She was young and strong and rather good looking. After going round the area on foot with the hooks in her back, she also was elevated and carried round several times amid the shouts and acclamations of the people. I was told that the people fell down at her feet and worshipped her, believing that such a vast amount of righteousness had been obtained by her through this act, that she was as good as divine. I freely expressed to all around the sentiments inspired by what I saw. Some allowed that this was not the way to please God; others remained silent; others affirmed that it was an act altogether worthy of the admiration of men and pleasing in the sight of God. They asked me my opinion of God, what sort of a being he is, and how men are to become acquainted with him. I told them he was a holy God, and until men's hearts were changed they could not please him or be saved. He was a spirit, and abominated the worship of idols. They asked about Khundoba; I said he was a fictitious god, and never heard of till within a few centuries: and that there was nothing even in their poorans about him. Then another one asked about Marooti, whether he was to be worshipped or not; and another about another; and seemed astonished that I would allow none of them to be true. They asked about Jesus Christ, and I told them about him. "But if he gave his life for people, he is dead and how can be help any one?" "He rose from the dead and ascended into heaven."—"Oh, like our Tookaram."—"Tookaram never ascended into heaven. The people of Punderpoor said he went to heaven from that place; and those of several other towns say he went from their towns; and so their testimonies destroy one another."—"What proof have we that Jesus went to heaven?"—"Sincerely pray to the true God in his name and you will receive the Holy Spirit and a new heart." "Jesus Christ, I dislike that name." "Jesus means Saviour, if you do not like that name, you don't like Salvation."—In this sort of way we conversed as well as the drums and shouting would let us for an hour and a half. They offered me no abuse. I was the only European among them.

The Life must be on the same key with the devotion.

GOOD THINGS ABOUT THE SALVATION ARMY.

CHRISTIANS every where are studying this remarkable movement. Men of the Establishment and Dissenters are equally interested in it. Many have been forecasting and wondering "whereunto this would grow." The Salvationists have been subjected to no small share of criticism, persecution, personal abuse, and even imprisonment, for their unusual religious conduct; but still the movement goes forward with increased enthusiasm.

They have not halted long enough to make any general stand at self-defence. Marching and fighting and conquering seem to have characterized their councils. When they take the defensive their glory will wane. When the apostles were suppressed in one part of Jerusalem, the work of salvation broke out in another part of the city until the priests declared that the apostles had "filled Jerusalem with their doctrine." Their aggression secured their success.

Christianity does not need defending; it simply needs revealing by lip and life. The meridian sun needs no defending; his presence ends all debate about his existence.

Dr. Chalmers once declared Methodism to be "Christianity in earnest"; but the Salvation Army is Methodism let loose. Their progress seems more rapid than that of Methodism. They are more free from provincial proprieties, and are untrammelled by the High-churchly predilections that affected the rise of Methodism. When Mr. Wesley had emerged from ecclesiasticism into evangelism he wrote to his brother, Charles Wesley, "Church or no church, we must save souls." So, soul-saving seems to be the one object of the Salvationists.

1. Their doctrinal system of free-will, instantaneous justification and regeneration, instantaneous entire sanctification, the direct witness of the Holy Spirit, etc., is characterized by a practical simplicity and definiteness that cannot fail of developing robust faith and sterling Christian character.

2. Their methods of actualizing these definite doctrines of Christianity in the hearts of the people are so definite that they are in a fair way to conserve a *sanctified* membership. This point surely made secure every thing else. Whether they will succeed here, remains to be seen. They are more in danger from the counsels of friends than from the fury of foes.

3. Their unrestrained Christian liberty for women to exercise their graces and gifts in all departments of the work, is a lever of much power. That women can and ought to preach and deliberate in the assemblies, the Salvationists entertain no doubt. Women will yet achieve their blood-bought privilege and right in the Gospel (Gal. 3: 26-28). They had it once. Traces of these golden days mark the earlier centuries of the Christian era.

St. Jerome addressed one half of his theological letters to women; and three fourths of his treatises relate to the education of women. In the 7th century the learned Hilda, a Northumberland Abbess, by birth a princess, was so highly esteemed in the Church for her deep experience and safe judgment in theological learning, that, on more than one occasion, the bishops invited her to a seat in their councils, because they deemed her "especially enlightened by the Holy Ghost."

Divine authority places women among the highest officials in the post-apostolical church. According to God's order of ministers in the church (Eph. 4: 11), prophets are second only to apostles; and, since the decease of all the chosen apostles, prophets are first in rank; and women are among these (Joel 2: 28; Acts 1: 14; 2: 1-18; 21: 8, 9; 1 Cor. 11: 5; Rom. 16: 1). Women are forbidden to domineer or teach over the men, and to debate or talk idly in the congregation (1 Cor. 14: 34; 1 Tim. 2: 11, 12); but no apostolic injunction can be found preventing their prophesying, "speaking unto men to edification, exhortation and comfort." On the other hand, divine precept and example authorize women to work in the gospel of God with unlimited freedom.

4. The enthusiasm of the Army is a good thing. Measured speech, philosophical speculation, soulless music, intoned service, and affected reverence, have hindered the free development of spiritual life ever since the beginning of the dark ages. An effort to appear pious, instead of getting the holy fire at all hazards and letting it express itself, still entrammels the vast majority of professing Christians.

Many esteem propriety more than piety. Others are in favor of any attainable degree of piety, even pronounce in favor of Christian perfection; but the manifestation of religious feeling must be in accordance with the refinements of the "best society." A thunder-girt hurricane in harmony with the mirrored moon upon the motionless bosom of a placid lake, is about as consistent as some people's idea of a revival of genuine godliness. The "still small voice" to Elijah, is very popular as a sentiment. But few ever hear this "still small voice," because of the mortal hatred to its antecedent conditions. That a "great and strong wind" shall rend their mountain wills and "break in peices" their rocky hearts "before the Lord," and "after the wind an earthquake" swallowing up their castles of self-righteousness, and "after the earthquake a fire" consuming their firmament of worldly hopes,—that such an experience shall introduce them into the divine whispering-gallery on Horeb, is not the prayer of this age.

The enthusiasm of the subjects of the Great Awakening under Jonathan Edwards became a matter of public criticism. So, in the Methodist movement in the 18th century, there were some things not to be preferred which transpired; but John Wesley said that he would rather have true fire with some of the false, than no fire at all. I woud give no license to wild fanaticism void of heavenly influences; but, on the other hand, I am strongly inclined to the opinion that Christianity has suffered more injury of late years from the demands of "proprieties" than from unbridled fanaticism. The Christian church is suffering more from over-management than from over-stimulus. When the criticisers of Mr. and Mrs. Booth, with their views and methods, shall have matched the spiritual work accomplished by the views and methods of these commanders of the Salvation Army, then may their counsels be received without the danger of defeat to the Army that now accompanies them. Let us continue to pray that God will guide the Salvation Army.

S. P. JACOBS.

FREE COURSE FOR THE GOSPEL IN INDIA.

[THE following article has been sent us by a retired officer now in England, well known for his Christian activity and his deep interest in all that relates to the spread of the Gospel. He says: "In taking upon me so presumptuously to exhort the Mission body in India, I believe you'll not misinterpret or undervalue my motives, although probably not willing to accept all my views. I've written these papers *privately* to them of reputation, but some body has seen fit to publish extracts. You'll have seen however the complete form of the document (1) in the *Christian*, and the enclosed (II)].

The position of the church in our Eastern Empire is peculiar and unprecedented in the subjection of such a vast heterogeneous mass of heathenism to a Christian government. We have no example from history for our guidance. God alone who entrusted us with this responsibility can direct us to a successful issue.

Whilst slow to advance on the "regions beyond" Missionaries have been over diligent in cultivating the spots already occupied—gardening where they ought to be reclaiming the waste places. We need not therefore wonder at the unproductiveness of old stations. But even tho' a missionary like Mr. Mundy of Chinsarah were 40 years in India without a native convert, if like him he should be the means of revival in every European regiment that came to his station, no one can estimate the importance of thus taking up the stumbling block out of the way of the heathen. Does it not seem absurd to look for any movement towards Christianity by the natives when for every missionary of Christ we send hundreds of missionaries of Satan in those of our countrymen left in sin and ignorance "no man caring for their soul?"

The wonderful revivals of our day shew that the gospel is equal to the emergency, and that lapsed masses, dangerous classes, ruffians and other outcasts are the very material out of which to enlist recruits for Christ's army at home or abroad when "the truth reaches them not in word only but in demonstration of the spirit and power."

Has there not been too much intermingling of Church work with the proclamation of the gospel to the heathen? It is written "Prepare thy work without, and make it fit for thyself in the field, and *afterwards* build thy house. Paul tho' alluding to that "coming upon him daily the care of all the churches" says "Christ sent me not to baptize but to preach the gospel." Having laid the foundation he left others to build thereon. What have sacraments and ecclesiastical rites to do with making known the way of salvation to lost sinners! It's turning preachers into gamekeepers rather than servants inviting to the feast!

So far was Paul from the exclusiveness of some modern churches, he rejoiced that Christ was preached by whomsoever and howsoever and even tho' thro' envy and strife. Should we not be encouraged that Brahmins and Moulvies are preaching and writing on religion even tho' so ignorant of the truth? in the hope that they may be more effective than our missionaries in denouncing the coarser vices of their countrymen, and perhaps thro' some Priscilla and Aquila have "the way of God expounded to them more perfectly."

The great need of India at the present crisis seems to be for men "in the spirit and power of Elias" to reason of righteousness, temperance, and judgment to come before our modern Felixes. We might well accept and encourage such however ignorant, of theology, and although they were even regarded by the natives as champions of their faith. God is no respecter of persons, and raises up his chosen instruments to "warn sinners to flee from the wrath to come" from the midst of and belonging to the most corrupt systems. Who can estimate the value of such witnesses for God in the midst of popish darkness as Fenelon, Pascal, Quesnel, Mad. Guion, the Jansenists and Martin Boos. John the baptist came preaching repentance only, and John Bunyan knew little more when——as he says of himself——"he went up into the pulpit in chains."

Mrs. Glass reminds us that "we must first catch our hare;" have we not mistaken the real condition of India? that tho' as it were a ward in Chancery, and subject to a Christian Government it really constitutes a vast Idolatrous Establishment? The hare is running wild in the jungle while we are elaborating systems of cookery.

Education, trade and "unexhausted resources of civilization"—all excellent things in their place are utterly incompetent to cope with sin and heathenism. To be absorbed in material interests comprehending amongst them the opium trade and such like is to play with fire in a magazine or to build over a volcano. Have we so soon forgotten the lessons of the mutiny that we thus sow the seeds of revolution? might not some of the judgments transpiring in these days have been averted had we more of the old race of Prophets with their Jonah-like proclamation, "Witnesses in sackcloth" as well as preachers in soft raiment?"

If Christians of older times in India had merely sought a competence and comfortable honor "they might have had opportunity to have returned" but our Eastern Empire had never been heard of, and if the Indian church so far forgets its vocation as to satisfy itself with Church and school building to "sit under its vine and fig-tree whilst the Canaanite is still in the land" they will be like king Saul pottering with the ark under the pomegranate tree at Migron, whilst the heroic Jonathan is routing with his armor bearer the hosts of the Philistines.

No! No! there can be no such compromise or half-measures on the part of those entrusted with the gospel not only in behalf of India but of all heathendom of which India is the citadel. As the British Army has subdued all the country to the Queen so must the church effect its entire conquest to Christ.

"Onward, upward, homeward, press with vigor on:
Yet a little while and the race is won.
Onward still in triumph, upward to the prize,
Homeward to the mansions far above the skies

BOCHIM.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR EDITOR,—Sunday, July 30th, 7-30 P. M. the Congregation of the Meth. Epis. Church in this city was favored with an address by Major Prideaux of Poona. *Text.* Luke 18; 13. *Sub: Prayer,*—importunate, prevailing.

The *practicability* of the theme was prominent throughout, the *absolute need* of this medium between us and God, was urged. Emphasis was given to the *particular end*—forgiveness of sins—always to be gained in this way. This as an *enjoyable duty* ever attended with richest rewards. Effectual availing prayer, was aptly contrasted with useless *formality.*

We desire to mention this service, because of its *superior worth* to the general public, as an example.

On a former occasion, two weeks ago, this same gentleman preached for the pastor of this Society, from Rom. 1st: 16th, "For I am not ashamed of the Gospel" &c. &c.

The position taken by this Christian Officer, is the best illustration of the text.

Very many were blessed, with new strength, and courage at these meetings.

Faithfully,
M. G. BOVARD.

RELIGIOUS BUILDINGS AND SUNDAY WORK.

SIR,—A special contrast has lately been shown in Bombay, which is worthy of public notice. Some imposing buildings have been recently erected by prominent professors of Christianity, in a conspicuous place and attractive in their curious compounds of several styles of architecture. But there was one sad blemish, which marred their beauty and grandeur; the work of the laborers was carried on upon the Lord's day.

A Mission long established in Byculla is now completing a school house, a Mission residence &c. While simpler in style, they have the celestial adornment of the Fourth Commandment. A misapprehension having existed, inquiry was made which elicited the following reply from one of the missionaries:—

"We are glad you have given us the opportunity of saying that, to our knowledge, no work whatever has been done on our house on Sundays. The man who has the superintendence of the work is a Christian, and is under positive orders to allow no work whatever on the Sabbath. We have also taken an additional precaution in having a man live on the premises to see that this rule is strictly carried out....I have again made inquiries and feel positive that no work has been done on the Sabbath. We are all thorough believers in the sanctity of the Sabbath, and our responsibility to set a clear example to this people."

This example and testimony of the American Marathi Mission will do good.

W. J. G.

NOTICES.

BAPTIST CHURCH Bellasis Road, Byculla. The Rev. D. Jones will (D.V.) preach tomorrow at 11 A. M. and 6 P. M.

Grant Road Church Debt.

Previously reported, Rs. 1804-6. Receipts during the week ending August 10: S. P. 10; G. E. Y. 10; H. W. 30; L. R. D. 2; R. & A. G. 10; H. H. T. 2; G. M. 5; F. F. 20; J. W. F. 10; T. R. R. 5; Mrs. E. P. 10; W. Y. 5.

RECEIVED for Rev. Vishnu Bhaskar's Memorial fund from Mr. David Bhore, Rs. 9.

Epitome of News.

SATURDAY, AUGUST 5.

—Correspondent of *Bombay Gazette*: I have off and on been a member of the congregation of St. Thomas's Cathedral for more than a dozen years, and cannot help observing how different the preaching and attendance now is, to what it was in Archdeacon Leigh Lye's or Padre Maule's time. In those days leading officials attended, now they are conspicuous by their absence, and either abstain from church altogether, or go elsewhere for the true bread of life that purifies and regenerates our fallen natures. Those who still attend the Cathedral hear much about ecclesiastical authority, and Saints' days, and are sent to sleep by meaningless monotonous sermons, or abstruse discourses on religious theories, that make confusion worse confounded.

MONDAY, AUGUST 7.

—*Bombay Gazette*: A mofussil correspondent informs us that on Thursday week all the chaplains up-country were instructed by the Bishop of Bombay to read the Divorce Pastoral after service on the following Sunday. But on the Saturday this order was rescinded. Second thoughts are proverbially best. It is a pity that Dr. Mylne did not excuse himself as well as his clergy from the task of reading that unlucky document on Sunday week!

—*Indian Churchman*: The old controversy between total abstainers and moderate drinkers has been revived in the columns of the *Guardian.* After all said and done, it remains true that the great mass of the work of the Church of England Temperance Society is done by the total abstainers, and the other party, despite their hard words, could ill dispense with them. It is rather absurd to talk of pledges as means of weakening the will, when their soul object is to help those whose wills are already weakened.

—Same: The Bishop of Bombay has issued a bold pastoral on the law of divorce in which he promises his "unflinching support" to all clergy who choose to obey the law of the Church rather than that of the State, and says further that he must withhold licenses from those who take the contrary course. We must expect that such decided language will evoke much wrathful declamation in India, where Church principles are so little understood. Let

all loyal Churchmen therefore rally round the Bishop and support him in every possible way.

—Same ; London, July 9 : The curious thing is, that all the old Sensationalists, Radstock among them, have discovered that the Salvationists, are the essence of fanaticism, unreason and profanity. Canon Farrar in his sermon which appears in this week's *Guardian* has dealt them some hard blows at the end, although he begins with a certain amount of laudation. Wishing myself to see a specimen of their working I attended one of their meetings in the Suburbs, on Sunday night last. I may mention that before betaking myself to their meeting house I assisted a neighbouring clergyman in the open air services which he holds in that region. As we paraded the streets from preaching station to preaching station, with our choir boys and men and *crucifer* in attendance we came across the track of the Salvationists from time to time, whenever we did so their horns and trumpets quite extinguished our more sober melody, and they had all the children and riff-raff of the Town about them, whereas we had only a few children hanging on our skirts. If the Salvatisnists had not been abroad we might have secured a good hearing here and there, for the stations were wisely chosen and there were plenty of people about, but as it was the more noisy evangelists carried all before them and left us very much out in cold.

This writer closee his account of the Salvationists' meeting with these words : It will probably develope into a fanatical sect, which, after runing its course for a longer or shorter period will pass into some other totally different phase and then be forgotten.

Tuesday, August 8.

—The s.s. Kashgar, with the outward mails, left Suez for Bombay at 6-30 p.m. on Saturday, the 5th instant.

—Sergeant Whittaker, of the Artillery, who was committed for trial by the District Magistrate at Meerut for shooting two natives in an affray near that cantonment, is to be tried before the High Court at Allahabad this week.

—The *Madras Mail* has the following paragraph about the funeral ceremonies in connection with the death of the ex-Gaekwar Mulharao :—"To-day (Saturday) being the 13th day after death, the ceremony of gifts to the dead was performed this morning. Some Rs. 8,000 worth of gifts have been distributed among the Brahmins, including an elephant fully caparisoned, a horse fully caparisoned, two Guzerat bullock carriages, the silver cot on which the ex-Gaekwar slept, a richly and tastefully decorated palanquin, and various other silver articles belonging to the deceased.

—A terrible railway accident is reported from Russia. A telegram from St. Petersburgh, July 13, says :—A despatch from Moscow announces that a passenger train, containing 217 persons, yesterday ran off the rails between the Tcherny and Bastijeur stations on the Moscow-Kursk line. Eight of the carriages were imbedded in the earth. Thirty-nine of the passengers were extricated from the *débris* in a more or less injured state, and it is stated that the remaining 178 lost their lives.

—*Bombay Gazette :* It was notified in the Girgaum Mission Church last Sunday that the collections made on the previous Sunday on behalf of the Church Missionary Society's Girls' School amounted in the morning to Rs. 82 and in the evening to Rs. 890, making a total of nearly a thousand rupees, and this nothwithstanding that some of the principal supporters of the church have recently left Bombay. This collection shows, at least, that the Pastor, the Rev. Mr. Squires, is well backed by the congregation. It would be a surprise to hear of such a collection even in the Cathedral.

—The s.s. Northern and the B. I. S. N. Co.'s s.s. Bouldana sailed from the Prince's Dock yesterday afternoon with the 13th Bengal Lancers for Egypt.

—The Church paper, the English *Guardian*, publishes a letter which the Dean of Wells (Dr. Plumptre) has addressed to "General" Booth respecting the Salvation Army, in the course of which the Dean says :—"I was at Bristol last Sunday and took the opportunity of attending a meeting of the Army, known, I found, as a 'free and easy,' held in the afternoon at the 'barracks' in Colston-street. For much that I saw and heard I could give God thanks. There was a manifest sincerity in those who, one after another, testified that they had found pardon and peace and joy. If I was somewhat startled by the loud Hallelujahs and Amens, and the waving of hats and hands while hymns were being sung, I have learnt as I grow old to be tolerant of many things that were once strange and unfamiliar." He expresses the belief that the Salvation Army has brought the possibilities of a higher life to thousands whom church and chapel have alike failed to reach, but says that he cannot look forward to the future of the Army without some serious anxiety and not a few misgivings. The dangers of the new movement which specially strike the Dean are (1) that the Salvation Army is becoming more and more a new sect; (2) that it is withdrawing children and young persons from the Sunday schools and Bible classes ; (3) that it disregards baptism and the Lord's Supper; and (4) that its all-night services are calculated to injure the morals of the young people who take part in them.

—Dr Barnardo at the recent anniersary of one of his Homes gave a brief account of the origin of the work and its progress, particularly during the past twelve months. In 1870 the first Home was opened with twenty-five beds, which were quickly filled from the streets ; now there are 1,197 in the various Homes, not to speak of the many thousands who have passed through the Homes, and are now earning their own bread. A new step is now in contemplation. Hitherto the object has been to train all boys and girls for usefulness at home, but there are many cases in which it is found that the influence of old associates or other circumstances renders it desirable that life should be begun in a new country, where the children will be removed from such influenes. Hence it has been determined to send a certain porportion to Canada, and the first party will start this month.

—*N. Y. Evangelist* : The temperance victory in Iowa was resolutely, even fiercely, contested, yet it proves more sweeping and triumphant than the friends of the good cause had dared to expect or even hope. Maine and the East will have to look well to their laurels. Kansas was the first State, East or West, to adopt and enforce a Constitutional Amendment against the sale and manufacture of liquor ; and now Iowa has followed suit by a majority which shows the intensity of the temperance sentiment of the inhabitants of that State, for the majority in the election of the 27th ult. bids fair to range anywhere from fifty to sixty thousand. As in Maine, the strongholds of sobriety were found in the small towns and rural districts. All the cities voted against the amendment save Des Moines, where, we are told, the Temperance Union held prayer-meetings in the churches, the bells of which were rung every hour during the voting. The auspicious result will impart courage and activity to the temperance ranks elsewhere. Indiana, Michigan, Wisconsin, and perhaps other States, are far from indifferent spectators of this great triumph. A daily contemporary, in commenting on the result, predicts that the material interests of Iowa will suffer ; that emigrants will turn aside from a State which thus presumes to abridge the liberty of its citizens ! Not so at all. Intelligent and worthy immigrant parents will all the more flock thither, to find "liberty" for their children from the allurements and drawbacks incident to intemperance, and its attendant squalor and crime. Kansas and Iowa have devised shrewdly. They have greatly increased their attractions for the best of the incoming multitudes.

—*Record*, July 21 : The latest Irish victim is a widow named Bridget Connell, who was shot near Claremorris, in Mayo, last Friday. She was not killed on the spot, but died shortly afterwards from her injuries. She had given offence by taking a farm the tenant of which had been evicted. The usual July riots at Belfast have been raging. Eighteen counties, two towns, and several districts have been proclaimed, and various arrests made under the Prevention of Crime Act.

Mr. Arnold, of the Evangelical Alliance, who has lately been on a visit to Sweden, reports remarkable progress amongst the Baptist churches. They number now no less than 20,000 members, and one place of worship at Stock-holm alone is regularly attended by 1,500 persons, and there are several other such large churches. A considerable revival apears to have taken place during the past twelve months, a specially encouraging feature of which is the addition of numerous members through the Sunday-schools. The leaders of the churches speak also more hopefully of their position in relation to the Government, and its toleratiou of their relgious position.

The widow of President Lincoln died on Sunday evening after a short illness. Mrs. Lincoln, it will be remembered, was present at Ford's Theatre, Washington, on April 15, 1865, when her husband was assassinated by Wilkes Booth.

Wednesday, August 9.

—*Times of India* ; The interruption of their land line between Alexandria and Suez has entirely suspended the operations of the Eastern Telegraph Company as far as intercontinental communication is concerned. At present, their Mediterranean cable ends off Alexandria, on board the Chiltern, but it has been decided to lay a cable from there to Port Said, and to erect a land line of wires along the Canal to Suez, so as to restore through communication. This can be very speedily effected, provided no hindrance is offered to the laying of the land line. The cable steamer John Pender has already begun to pay out cable between Alexandria and Port Said.

—Same; telegram. The Chingleput Scandal Case has concluded, Seethapathy Naidu, tehsildar of Conjeveram, being sentenced to two years' rigorous imprisonment by the Chittore magistrate for the theft of public records unfavourable to him.

—The collections which the Duke of Hamilton has recently brought to the hammer, including the Beckford library, have realized upwards of £428,000.

—The Press Association correspondent at Plymouth is responsible for the following :—On Tuesday evening a young man residing at Devonport called upon the editor of the *Western Daily Mercury* and asked if any telegrams had been received giving the names of Englishmen killed during that day in Alexandria. He said that during the afternoon the mother and wife of a petty officer named Revington, serving in Alexandria, had what they regarded as a "token of his death." They were sitting together in their house talking and working when they heard, or thought they heard, the voice of the absent son and husband say "Mother!" three times. Nothing had been heard about Revington at the new-paper office, but on Wednesday the relatives received a telegram from the Admiralty stating that he was shot in the streets of Alexandria on Tuesday while serving on police duty.

—The following (says the *Times* Correspondent) are extracts from a letter from the interior of Egypt. For the safety of the writer I suppress much and give no authority, but it may be taken as being quite trustworthy :—

"Soldiers at Zagazig; Bedouins and soldiers at Belbais; numbers unknown. Massacres at Cairo confirmed ; commenced in the Jews'

quarter; also at Damietta, Tantah, Tookh, and Benta. Disturbance occurred at Zagazig, but no persons were killed. A German was wounded. At Caliub a family was taken out of the train, put under the carriages, and crushed. Messrs. Crowther and Macalan, two Englishmen, were killed at Tantah; they were attacked on the platform when seeking to escape from the place. They ran into the buffet, where their throats were cut. The Governor and Sheik, for whom Crowther was engineer, tried to save them, but could not. Another Syrian was taken out of the train at Damanhur and his throat was cut, simply because, being of fair complexion, he was taken for an Englishman. We English are in large demand and hunted like woodcocks. All the people belonging to the *cadastre* at Tantah are killed. From Damietta pillage and murder are reported. From Port Said the Governor is reported to be loyal, but the population are the reverse."

—Dr. Wellington Gray succeeds Dr. Blanc as Chief Surgeon to the Jamsetjee Jejeebhoy Hospital.

—Lala Ram Shankar Lal, Dewan of the Bulrampore State, was murdered in his kutcherry on the 1st instant. The deceased was transacting the ordinary business of his office, when one of the sentries on guard deliberately shot him in the back: the bullet passed through the heart, causing instant death. No good reason is given for the murder, but as intrigues have been rife in the State since the old Maharajah's death, it is thought to be possible that the man was merely a hired assassin. The local Deputy Commissioner and the District Superintendent of Police left Gonda for Banrampore as soon as news of the murder was received, and a full investigation is being made. Lala Ram Shanker was the son of a patwari, and had raised himself to the position of Dewan simply by force of his own abilities.

—*Poona Observer:* It is with regret that we announce the death of Mrs. Gyll, wife of Major Gyll of the Royal Artillery, Bombay, which melancholy event took place at Jethee on Saturday. It appears Mrs. Gyll accompanied a party of friends to witness the competition for the Bheema cup, and whilst riding across country, she suddenly took ill, and, shortly after she was removed to her tent, she expired. It is said that her sudden and untimely death was caused by heart-disease. The remains of the late Mrs. Gyll were brought into Poona by a special train last Saturday evening, and Major Gyll, who was in Bombay when the unfortunate occurrence took place, and who was telegraphed to almost immediately, arrived in time to attend the funeral, which took place last (Sunday) evening.

—*Overland Mail*, July 21: A telegram from New York states that General Grant sides with England in regard to Egypt. He considers the people there ten times worse off than the negroes in the South, and believes that an English Protectorate would improve their position and help to develop the resources of the country. The correspondent adds that, in this, General Grant undoubtedly expresses the opinion of most intelligent Americans. General approval is also expressed at the promptness with which the American marines were landed to help the British forces in restoring order at Alexandria. The *New York Herald* says that Uncle Sam's little contingent of sixty marines thus performed honourable and worthy service.

—*The Liberal:* Mr. Grant Duff speaks of Sir Alfred Lyall as "one of the most accomplished men of letters and investigators into human history who now is or ever was in India." We venture to think this estimate is an exaggeration. Ask any school boy and he will say that the most accomplished men of letters sent by England to India were Lord Macaulay, Mackintosh, Sir William Jones, Colebrooke, Wilson, Sir Henry Maine and some others; but none will ever dream of putting Sir Alfred Lyall by the side of these. Sir Alfred is known to the Indian public by a number of essays or verses contributed to some of the English magazines, and excepting a few crude theories by which he has sought to explain the customs of this country, there is absolutely nothing which can entitle him to the name of a great thinker. The only writing by which he is known to readers is that in which he controverted Professor Max Muller's position regarding the nonproselytising character of Hinduism. Sir Alfred tried to establish that Hinduism was a proselytising religion, and he instanced the frequent absorption of hundreds of the aboriginal inhabitants of India into the ranks of Hindu society. Of course this argument does not prove that Hindus proselytise. They absorb, they patronise, they look down upon those people whom they turn into slaves. That is not proselytising which means the simple addition to the existing number of inferior castes. A Hindu wants servants, and if he wished to proselytise he would want equals.

—After quoting our remarks about the Bishop of Lahore's views on the subject of moral education, the *Liberal* says: The *Guardian* seems to care more for dogma than the moral interests of our young men. This plea, always tenaciously held, that morality is impossible without Christianity, has done more to shut out true religion from our schools than scores of sceptical works taught under the auspices of an indifferent Government. It is this which has so long prevented ethical teaching from being a recognised branch of education in this country. Whenever a proposal was brought forward to this effect, an objection was sure to be raised that such a step would be against the interests of Christianity. We deplore this attitude with our whole heart. It seems to be very bad that the education of thousands of young men should be marred by the absence of any effort to raise their moral character. Government, indeed, has been weighed in the balance and found wanting. It has seriously taken in hand the education of millions and it thinks that the formation of character is no part of its duty, and for all the deplorable results of its apathy and its refusal to do a manifest duty, it shall have to answer before Heaven. The *Bombay Guardian* of course knows that Government cannot introduce religious teaching without violating its pledge of neutrality. Under the circumstances some thing should be done, and is not moral teaching a fit substitute for religious education? Is not a moral primer the next best book to the Bible? Our contemporary's objection that an ethical book will dispense with the need of Christianity is as groundless as his conviction that dogmatic teaching will bring about the moral and spiritual regeneration of the country. For in trying to form lives, lectures and doctrines are not needed, but life is needed. A single moral topic dilated upon by a true Christian can bring back the grandeur, sucess and efficacy of the old sermon on the Mount. People cannot resist a life, but they will resist doctrines as long as they live. We, therefore, say that Government should make the best of the opportunities that it has got. If it is impossible to give religious education, it should not shirk its most important duty of moulding the lives of those whom it educates. It should discharge it in the best manner possible, that is to say, the best under the circumstances. A theistic basis, in fact, is the only one that can be logically and consistently followed in the present condition of India. As for the effects of it all we can say is that it will not diminish our love for Christ; on the contrary it will nourish, deepen and strengthen it day after day.

—*The New Dispensation*: Eevery one knows how to offer an insult. But fow know how to take the insult in a right spirit. Every one knows how to offend, but few know the art of forgiving an offence. We fear insults and offences as we fear ghosts and goblins, only when it is dark within, only when we are cowardly, and alone. When there is light, when the Friend is near, and we feel strong, who fears the ghost? We court insults when we fill our minds with wrong notions of our dignity. Offence glides away from the meek as water from the lotus-leaf. Offence is in the mind of him who offends, and his insult falls back on his own head. He who throws up dust into the air has only his own head befouled. He that calumniates you only spoils hi own good name. He that strikes the stone only hurts his own fingers.

Thursday, August 10.

—In the competition for the thirty-eight appointments in the India Civil Service, eighteen fell to the pupils of Mr. Walter Wren, thus leaving only twenty to all the public schools, institutions, colleges &c, &c.

—*Bombay Gazette*—On the 19th July a daring robbery, to the amount of Rs. 12,000, was committed at Damaun, in the house of a Bunnia, close to a police chowkey. The dacoits first secured the police sepoys, whom they found in a sound sleep, and then proceeded with the robbery without the least hindrance. Some of the dacoits have been taken.

—*Standard*; Moscow, July 12: A brave soldier and able general in time of war, Scobeleff seemed to find peace monotonous, and was given to riotous living in bad company, drinking quantities that would have killed many a strong man years ago. It appears he had arrived in Moscow on the 5th or 6th, intending to visit the Exhibition, and then spend a 28 days' leave of absence on his estate in the Riazan Government. On the evening of the 16th he dined with some brother officers, eating and drinking heartily, joking, and appearing in excellent health and spirits and then, after visiting a public garden in the town, was seen in the company of some women who are said to be Germans. It is pretty certain that he did not die at Dusaux's, but at a small hotel some distance off, whence he was removed to the large hotel. He died at one in the morning, and his body was moved out three hours later, so that everything was done as quietly and quickly as possible. Some arrests were made, which gave colour to the sinister rumours about poison, but the official announcement of his death gives the cause as heart disease, and in Sunday's paper there is a notice that a *post-mortem* examination, attended by the first surgeons at doctors in Moscow, proved his death to be due to "paralysis of the heart and inflammation of the lungs," from which he is said to have been suffering for some time past. There are many who refuse to accept this theory, and to such the cause of his sudden death will remain involved in mystery.

—*Times of India*: It has been found advisable to increase the strength of the Indian Division of the Expeditionary Force. In addition to the Manchester Regiment, which has received orders to proceed on service, we understand that three more batteries of Artillery are to be sent to Egypt from this country.

—Same; Simla, 9: Offers of aid to the Indian Government in connection with the Egyptian disturbances have been made by the States of Nepal, Cashmere, Puttiala, Dhar, Jhind, Nabha, Kuppoorthulla, and Malar Kotla.

Friday, August 11.

—*Bombay Gazette*: It will be remembered that the year 1881 was a remarkably good year for the trade of Bombay; but the exports of the first six months of this year largely surpass those of last. From January to June of last year we shipped 945,000 bales of cotton, of a declared value of Rs. 9,15,29,000; this year in the same months we have shipped 1,506,000 bales, of a value of Rs. 14,06,63,000. In cotton manufactures, our own make, we shipped in the first six moths of last year a value of Rs. 95,72,000; this year Rs. 1,12,17,000. In wheat we shipped last year to end of June 275,000 tons of 20 cwt. of a value of Rs. 2,42,75,000; this year in the same six months our shipments have been 431,445 tons, of a value of Rs. 3,73,31,000.

—Same ; Constantinople, 12: Among minor matters of interest, I may note the death, at Konia, of the Sheikh of the Meolewee (dancing) dervishes, who was called the Mollah Hunkiar, because it was his duty to invest the Sultan with the sabre of Sultan. It was from his hands that Abdul Hamid received the sabre. The offices of Sheikh and Mollah Hunkiar are hereditary in his family, which is descended from the Sultans of Iconium, and it is usually believed that if the present dynasty were extinct the Mollah Hunkiar of the day would be the lawful Sultan. The gentleman was a very reprehensible old scoundrel, given to drink and peculation, and with nothing saintly, or even respectable, about him. He is succeeded by his brother in both his offices.

The affair of Captain Selby has at length been settled by the conviction and sentence of his assailants. The shepherd who first attacked him is to be imprisoned for one year, and the shepherd who struck the fatal blow for fifteen years. Most people think that if the sentences were really carried out they would be amply severe ; but then in Turkey such sentences are never carried out. The Turks broke down in their effort to make Captain Grenfell judicially punishable for going to his friend's assistancet and he has now returned to England.

—The Str. *Kashgar* with English Mails left Aden for Bombay, Thursday, 2 p.m.

—Deaths last week, 400.

—Fall of rain, to date, Fort, 65 in.

—Dr. Blanc has been nominated by Government to the seat in the Town Council and Corporation vacated by Dr. Pinkerton.

—Dr. Partridge has been granted an extension of leave for three months.

—*Bombay Gazette*; Allahabad: "After a trial of two days at Allahabad, before Mr. Straight, the prisoner, Pay Serjeant Whittaker, of M-3 R.A., who had been committed for murder by Mr. Wright, the Collector of Meerut, was found guilty of culpable homicide, there being only one native on the jury, and sentenced to five years' penal servitude. The facts are simply these :—Serjt. Whittaker went out shooting with two comrades. When a quarter of a mile from them, he shot at a peacock and wounded a boy. On some villagers running out, he ran away, when an old man of 60 came across his path. This man, the father of the boy, carried a kind of crop knife, when Whittaker deliberately shot him dead. On reaching his two comrades, they were all surrounded by villagers, when, as stated, Whittaker's gun went off by accident and killed another native. Eventually the natives got possession of the guns, which they returned, and bound the two comrades with ropes.

—*Times of India*: Our Kattywar correspondent writes:—A terrible tragedy has just occurred in the village of Kherali, close to Wudhwan. The corpses of five Kolis, father, mother, three grown-up sons, were discovered, in each case the head being nearly severed from the body by a sword-cut at the back of the neck. The fourth and eldest son was missing. On search being made his dead body was found in a neighbouring well. The whole family was thus accounted for. The bodies of the parents and one son were found in their own house, those of two other sons laid out on either side of the entrance of the temple of Khodiar Mata close by. It is supposed that the whole family devoted themselves as willing victims in sacrifice to the Khodiar Mata, an incarnation of the blood-thirsty Kali, and that the eldest son, after slaying his parents and brothers with the sword, threw himself into the well where his corps was found.

—Same; Ahmedabad, 10: On the resumption of the Veerumgaum shooting case the judge intimated that the prosecution must show under what authority inspectors of the Salt Department can ask a person for his license to carry arms. The cross-examination of the police jemadar was then proceedeed with. The prosecution closed their case without calling the police inspector, Mr. Branson, counsel for the defence, objecting. The case was again adjourned, the accused being liberated on bail of R 10,000.

—A company with a capital of Rs 9,60,000, divided into 38,400 shares of Rs 25 each, is being formed under the title of the Bombay Telephone Compay, Limited, for the purpose of acquiring from the Oriental Telephone Company, Limited, of London, their exchanges now working here and in Kurrachee.

Selections.

THE SALVATION ARMY.

"All-day Meetings" were held in St. James's hall on Monday last in connection with the Salvation Army. At the morning meeting Mr. T. A. Denny presided, and in opening the proceedings he commended the Army for the energy with which they had maintained the right of public procession. He judged the work by its fruits, and could not help thinking that the Bible was at the bottom of it.

Mrs. Booth then delivered an address which, although lasting over two hours, was listened to with deep attention. In reply to the recent citicisms of the movement, at the outset she promised to forbear retaliation, though the conduct of the Churches offered opportunity for it. The bitter criticisms of some professed friends of the Salvation Army was a severe tax on her belief in their sympathy. So long as the ground of attack was, as in years gone by, personal character, time was not spent in offering explanations, but when their measures and methods were attacked, fidelity to Christ's service required some reply. Surely a movement which neither the Church nor the world could let alone must be a great living reality. God forbid she should say that Jesus Christ was nowhere but in the Salvation Army ; but when Christ showed himself in a fresh manifestation, or when God took a new departure, his professing and even his real people had not known Him, but had cast Him out. The effigy of John Wesley, for instance, had recently been placed in Westminster Abbey by the children of the people who would have burnt him. One gentleman who had criticised the Army in an unsparing manner had admitted to a friend of hers that he had never read one of their books or attended a single meeting of the Army. She would tell such, in the words of Solomon, that "he who answereth a matter before he heareth it, it is a folly and a shame unto him." This gentleman even condemned the name of the Salvation Army as blasphemous. She thought it embodied the object of the movement, which was the salvation of the race, and one good thing about the name was it lacked any sectarian character. Their teaching was said to be wrong. The teaching was perhaps more than some of the critics would be willing to practice. One Reverend Gentleman declared that their proceedings were all excitement, in the midst of which people were told they were saved. Others, on the contrary, condemned the Army for making the way of salvation too hard. Any how it was too hot for hypocrites in the Army. Their Gospel was Christ's Gospel, which involved the giving up of sin, and walking in the light. Reality of conversion was evidenced by love and care for wife and family, honest service of employers, payment of old debts, even including public-house scores. Was that mere "music and excitement"? There were now awaiting their trial two men who had gone from the penitent forms of the Army, and given themselves up for the commission of murder. Was that mere "music and excitement" ? Exception had been taken to the military method. She denied that God's resources for the salvation of the race were exhausted, or that He was tied down to any former regulations. There was much in the Bible to favour the assumption that a latter method for the salvation of the world would be a military one. It was to be observed that they had made their own army, and had not taken people out of the churches and chapels, but out of the gutter and slums, gin palaces and brothels. There was more scriptural authority for generals and captains than for reverends. There had been a great deal of whining on the part of Christians about reaching the masses and many books had been written on the subject, but now that a great movement had arisen which was doing this work, many of them would not come over the road to look at it. The Army had been charged with irreverence. True reverence did not essentially consist in certain manœuvres of the body or in sanctimonious looks or silence. It was a thing of the heart, and showed itself in different ways. One or two little extravagances in the way of leaping and jumping for joy at holiday time, and at a festival and not a service, had been selected for condemnation. She would not criticise the way in which some church and chapel folk spent their holidays. One divine likened the Salvation Army to a number of eccentric schisms, but there was great essential difference between the former and the latter, and the former was perfecting its organization steadily.

A "holiness meeting" was held in the afternoon, conducted by "General" Booth, and in the evening a demonstration was held, presided over by "the General," in honour of the detachment of the Army about to proceed to India to whom "colours" were presented in the course of the proceedings by Mrs. Booth. The Indian detachment, who appeared in native costume, turban included, were loudly saluted by the soldiers and cheered by the general audience on their appearance on the platfrom, and during the ceremony of presenting the colours. The leader is Mr. Commissioner Tucker, formerly an Indian civil magistrate. The other members are Mrs. Tucker, Mr. (Lieutenant) and Mrs. (Captain) Parsons and their little boy; Mr. (Captain) Ballard and Mr. (Lieutenant) Norman. About 70 of the Army songs have been translated into Hindustanee, and the detachment sang some of the choruses in that tongue during the evening, looking perfectly Oriental as they did so. Mr and Mrs. Tucker are acquainted with four Indian dialects. Subscriptions were sent in towards the purchase of the "Eagle," and nearly 6,000*l.* has now been raised. 16,000*l.* odd is the sum required.—(*Record.*)

TESTIMONY.

Baptism of the Holy Ghost, as personally received by the writer, together with its results, in personal experience, and in its influence upon the Mission Church in Hankow, China.

BY REV. GRIFFITH JOHN.

MY DEAR DR. MAHAN,—We are now within two days of Hong-Kong, and eight of Shanghai. As we are drawing near the close of our journey, I am reminded of a promise made to you before leaving England. On one or two occasions, during my stay at home, I related in your presence an experience through which the infant church at Hankow and myself passed some years since, and you expressed a strong wish that I should furnish you with the substance of the same for insertion in the DIVINE LIFE. It is in compliance with that request I am now writing.

It is now more than eight years since I began to feel, as I had never done before, dissatisfied with myself as a Christian and a missianary. I read and re-read my New Testament anew, and there I saw clearly a life depicted which appeared immeasurably above anything realized in my experience. I felt also that the richness of the blessings

promised by our Lord to His disciples in connection with the advent of the other Comforter had not been fathomed by me. It was at this time your valuable work, "The Baptism of the Holy Ghost," was placed in my hands. The more I read this book, and other books of a kindred spirit and aim, the more I became convinced that the life revealed to us in the Word of God was never intended to exist in the imagination only, but a life to be embodied and manifested in the life of every disciple. I saw that it is a life which has been actually enjoyed by many of God's children in every age, and a life possible to all. As I read and mused, the fire of holy desire burned. I longed to rise in the Christian life to a higher plane than that on which I was then standing, so that my walk with God might become more calm, unbroken, and intimate; and my daily cry was for such an enduement of power from on high to enable me to serve my Divine Master with redoubled energy and greater success.

I remember in the summer of 1875 spending a whole Saturday in prayer for a baptism of the Holy Spirit. Whilst pleading earnestly for myself, the question occurred to me—Why do you not seek the same blessing for the converts also? I had often prayed that the Spirit might bless them in various ways; but the thought that the Chinese might be actually baptised with the Spirit, in the sense in which I was at that time seeking the blessing for myself, had not suggested itself to my mind. I did, however, at that moment begin to plead for them. Sunday morning came, and I had not so much as a text for my congregation. I could only wait upon God for both the text and the sermon. In due time the following words were given to me as if from heaven: "But ye shall receive power, after that the Holy Ghost is come upon you." I shall never forget the service which followed. Some time before the end of the sermon both the congregation and myself were bathed in tears, and it seemed to me that the Divine Comforter was not far from any of us. At the close of the service I proposed that we should have a week of prayer, and that the burden of our petitions should be a baptism of the Holy Ghost. In a moment every hand was up, and every countenance beamed with delight. Through the ensuing week we met every day between the hours of three and four in the afternoon. There the converts were to be seen, day after day, on their knees, confessing with tears their own sins, the sins of the Church, and the sins of the nation, imploring the Divine forgiveness and seeking the fulness of the Divine Spirit. I had been twenty years in China, but had never seen such a spectacle before. The meetings grew in interest and the feelings in intensity till the Sunday, when there came upon us—What shall I call it? I know not what to call it, except by its Scriptural name, "The Gift of the Holy Ghost."

What was the effect of this baptism on the converts? I cannot go into many particulars, but I may just touch on two or three points as illustrative of the reality, the worth, and the nature, of the blessing which was thus showered upon them.

I. Christ was glorified in the eyes of that little Church as He had never been before. Some months after the event, references were made by some of the converts to that remarkable manifestation of God among them. One spoke thus: "Before I became a Christian I was a genuine heathen. I believed in the idols with all my heart. When I accepted Christianity I abandoned the idols utterly, and became a sincere believer in the truths of the Gospel. But whilst I had no difficulty in denouncing idolatry, and proclaiming the existence of the one eternal God, I felt that Jesus Christ had not become a great reality to me. I believed the doctriness concerning Him, but I was timid in porfessing His, name among my relations and acquaintances. Since that week of prayer, however, a great change has taken place in me in this respect. I have been *bold* for *Christ*, and name is the first that I now mention." Others bore a similar testimony in respect to themselves, and I thought it a sound note; for we are told that one of the great offices of the Spirit is to glorify Christ. "He shall not speak of Himself; He shall glorify Me."

2. The secret of victory over sin was revealed to them as it had never been before. On the same occasion another brother spoke thus: During that week of prayer, we often sang 'I am coming to the Cross,' the refrain of which ends with the words, *Jesus* saves, He saves me *now*.' These words express the great truth brought home to my mind in those meetings. Up to that time I relied upon the atonement of Christ wholly for the forgiveness of my sins; but my trust in Him for the victory over my sins was only partial. My idea was that I must fight with my sins as well as I could, and look to Him for occasional help. It was revealed to me at that time that Jesus is the Saviour, not only from the consequences of sin, but from sin itself; and ever since it has been my habit to put Christ between myself and my sin, and trust Him for the victory. And this I do moment by moment. Whenever the tempter comes, I simply cling to Him and say, '*Jesus* saves, He saves me *now*.' This view of Christ has made a wonderful difference in my life."

3. The Christians began to work for Christ as they had never done before; and instead of receving twenty-five and thirty converts per annum into the Church, we have been receiving since that time, eighty, ninety, a hundred, and even more than a hundred. The fire burned within them, and they could not but speak of the great things which God has done for their soul.

4. The very vocabulary of the Church changed. Nothing struck me more forcibly than the change in this respect. The babes in Christ seemed to have sprung all at once into men; and I felt that I could now speak to them, not as unto carnal, but as unto spiritual. The Holy Spirit was no longer a shadowy abstraction to them, but a living, personal, mighty reality; and this was manifest in the spontaneous change which took pace in their ordinary language.

Such were some of the effects of the Baptism on the Church. The transformation was very obvious to me, and the result was blessed to the work. So powerful was the influence felt at the time, that the memory of the week is still fresh and fragrant among the Christians at Hankow.

What was the effect of this Baptism on myself?

1. I also received a deeper insight into the secret of victory oven sin and self. I ceased to seek justification in one way, and sanctification in another; and I learnt definitely that deliverance from the power of sin is to be obtained only in and through the might of the living, present, all-victorious Christ. I gave up struggling with sin, and entered upon a life of implicit trust in the mighty Son of God as my complete Redeemer.

2. The living Christ began to fill up my life as He had never done before; and I received a new realization of what He meant when He said: "Without Me ye can do nothing." He became my ever-present friend, counsellor, guide, strength, consolation—all. To talk with Him became the most natural and most delightful thing in the world; and to serve Him became the one joy in Life. When travelling alone in that strange land, I did not feel alone. There were two of us at least—Christ and myself.

3. The Bible became a new book, and reading it became a delight to my soul such as I had never known before. Many parts, which had had no meaning to me, became replete with Divine thoughts; and many a promise which I had laid aside as having never been intended for me, at least in this world, I recognized at once as my present heritage. It is only under the illumination of the blessed Spirit that we can possibly know the things that are freely given us of God. These, as facts and doctrines, are given us in the Word. But the Word alone is not enough for us. It is the "Spirit that searcheth all things, yea, the deep things of God," and so reveals them to the mind of the reader that he shall behold them in their deep significance and matchless beauty.

4. A decided change took place in my preaching. I still preached the Cross and the atonement with the old emphasis; but the living Christ as an ever-present Saviour from the power and dominion of sin began to bulk out in my preaching in new proportions.

(To be continued.)

PRECEPTS FROM "SELF-RENUNCIATION".

[SELECTED BY LIZZIE A. CLARK.]

Be assured there is no happiness to be found on earth save in God, and in a complete loving surrender of self to Him.

If you would advance in true holiness you must aim steadily at perfection in little things; and beware of supposing that you seek God's glory in anything savoring of display and outward demonstration.

Have you yet to learn that, in the spiritual life, our sole aim should be to do all that depends upon ourselves, and then to bear patiently whatever depends upon God only?

There are three things above all necessary to our sanctification,—that we understand God's ways and dealings, that we follow His leadings whitherso he would conduct us; and that we die wholly to our own will; and to none of these can we attain save by faithful obedience to the monitions of God's Holy Spirit.

But one thing in this life is needful to you; *i. e.*; a heart wholly stayed on God.

It is a good rule, in all we do, to think less of the duty to be fulfilled than of how we may keep close to God while fulfilling it, so that our hearts may be more engrossed by Him than our hands with work.

Those who have learned to wait patiently have made a vast stride in the spiritual life.

Heedlessness and levity are flood-gates through which spiritual blessings soon flow away and the soul is left poor and barren. Holy thoughts vanish, consolations cease, love is stifled, light clouded.

ASIATIC SOCIETY MUMBAI

All ill-regulated longings, excessive clinging to earthly friendships, over indulgent tenderness, are sullying.

Habitual slackness is more destructive than casual acts of mortal sin. These last carry their own terror and warning; while the more trifling sins, which accumulate where there is no effort to attain perfection, do not startle the conscience and often pass unnoticed. Thus the soul falls into a state of habitual sin; and of all things, this is the most perilous.

Those who are really advancing in the spiritual life are sure to be striving after great charity in word. * * * Happy those who never say an unkind word! theirs is indeed the blessing of the peace-maker. Depend upon it, a ready spirit of censoriousnese is the rock on which many good men make shipwreck. Never mind the different degrees, but remember that all evil-speaking is to be avoided. Whenever it is possible defend the absent, or, if that is impossible, turn the conversation.

The life of our body does not depend more entirely on the soul than that of the soul depends upon its inward union with Jesus. Watch the lives of those who are closely united to Jesus, and you will find that, even externally they bear the signs of an indescribable calmness and peace which none else can know.

There are three things which are the groundwork of all perfection, and which are attainable by all who will seek them steadfastly. These are, a calm exterior, a quiet heart, and simplicity in our dealings with God. Before you can acquire a thoroughly tranquil heart you must learn to care but little for the consequences of what you do, leaving all such matters to God, laboring to the best of your ability for Him, and being perfectly satisfied that He should grant success or failure as He sees fit. Yours be it to make use of whatever means are most suited to the desired object, but having done this rest content; the issue and result is wholly and solely God's. Leave Him to bring to pass whatever may be His holy will. Those who attain to this habit of mind will be able to lead the busiest life without anxiety or restlessness, calmly plying their daily tasks in the world while their heart abides in its inner retirement with God.

Suffering is inevitable. The question is, will you use it to your sanctification? It is a hard thing to suffer unprofitably, when you have it in your power to turn all your crosses into blessings, through that union with our dearest Lord which alone teaches us to lose ourselves in finding Him, which turns every cross into a crown, because He triumphs in us through suffering. If our sufferings are caused by our fellow men, how often we fail to look beyond the immediate cause to God, who is their real author, and in so doing turn such crosses to our own hurt, giving way to complaint, self defense or revenge and calling our troubles hard and unjust. The trials which come to us through our fellow men are sent to detach us from the creature from human respect, and from clinging overfondly to any earthly attachments. Self will and impatience do but add to our pain, whereas he who bends meekly beneath his trial, however heavy, who looks solely to the will of God and is filled with a trusting resignation, is certain to find himself upheld through every pang. You cannot set aside the discipline; you may throw away all its healing grace.

Human nature revolts against contradiction in all shapes; and this is one way in which God more frequently chastens us. I do not mean in great trials, which occur rarely, but rather in the daily small troubles which beset us and which we too often turn into occasions of sin rather than sanctification. Such troubles are the uncongenial tempers of those around us, with whom we live, it may be, whose very looks and ways annoy and irritate us, as well as their words. Or it may be we are tried by the stupidity, the vulgarity or the total want of sympathy of those among whom our lot is cast. It may be that petty criticism worries us, or our words are misunderstood and distorted, or silly gossip jars upon us. In all these cases, God is providing us with food for a really penitential spirit and the means of self-denial are put into our hands. Silent endurance of what annoys us, conquered vexation, cheerful patience, and loving charity promote true repentance, lead us to dwell rather on our own imperfections than those of our neighbors, and strengthen the soul. Gentleness and calmness are very infectious, and your home will become better and happier through such conduct. As a rule, one can hardly judge of the reality of a man's spiritual life until it has been put to this test; the submission of judgment and intellect. What is all besides without the renunciation of a puffed-up understanding and self-will—the root of every conceivable spiritual mischief? True obedience waits gently and without weariness, accepting what is in accordance with its own wishes or the contrary in the same trustful patient spirit; having but the one aim to please God.

You should make no distinction between the duties obedience may impose upon you, but accept all alike without preference for occupations or exercises according as they may be more or less congenial to you. Lovingly accept whatever He may lay upon yon. God's glory and forgetfulness of self—such must be the aim of all true spiritual life. We offer up our life to God's glory when every action, however trifling, is performed for His sake."—(*N. C. A.*)

TELEGRAPHIC NEWS.

Constantinople, August 2nd: The British Ambassador here has presented a further Note to the Porte insisting on the Sultan proclaiming Araby Pasha a rebel, otherwise the landing of the Turkish troops in Egypt will not be permitted.—The Conference resumed its sittings to-day. The Russian Delegate (M. Onou) was present.—The British representative reiterated that the aims of England in Egypt were perfectly unselfish. He welcomed Turkish intervention provided that the conditions required by the British Government in respect to proclaiming Araby a rebel were agreed to by the Sultan.—The Turkish Minister for Foreign Affairs has asked the Conference to approve of the Sultan promulgating the Proclamation declaring Araby a rebel only after the landing of Ottoman troops in Egypt.—Italy intends proposing to the Conference a collective Naval protection of the Suez Canal.

Alexandria, 2nd: A naval Brigade has occupied Meks in order to check the Bedouins who are concentrated in the Maryut district.

Constantinople, 3rd: The German, Anstrian and Russian Ambassadors support Turkey's intervening in Egypt.—Turkish transports have already started for Egypt, and will *en route* embark troops at Salonica.—Dervish Pasha, who takes command, sails on Saturday.

London, 3rd: Morning.—General Sir Garnet Wolseley has sailed for Egypt in the steamer Calabria, which also conveys the Life Guards.

4th: It is reported that the Lords persist in their amendments to the Arrears of Rent Bill.—Parliament is expected to be prorogued shortly and to be summoned for an extraordinary session on the 19th August, when the Arrears Bill will be reintroduced.—General Sir Evelyn Wood and Sir E. B. Hamley have embarked for Egypt.—It is rumoured from Alexandria that dissessions exist in Araby's camp.—The German, Austrian and Russian Ambassadors and the Turkish Foreign Minister have accepted Italy's proposal to the Conference for a collective Naval protection of the Suez Canal.—Cetewayo has arrived in England from the Cape.—Evening—Baron de Lesseps has protested energetically against the British using the Suez Canal for military operations.—Latest advices from Egypt state that General Sir A. Alison has reconnoitred the enemy's position, which he found to be some distance off. Fears, which have proved to be groundless, had been entertained that Arabi intended surprising the British at Alexandria.

Paris, 4th: President Grévy has summoned several members of the Chamber to form a new Cabinet, but they have all declined to undertake the task.

London, 5th: Morning—Five transports having 3,000 troops on board will sail to-day for Egypt.—7.8 p. m. Advices have just been received that the British this afternoon attacked Arabi's advanced guard near Ramleh. A severe engagement continues.

6th: 3 a. m. Latest advices respecting the British attack on Arabi's advance guard state that the 60th and 38th Regiments and some mounted infantry formed the left, and drove back the enemy's advanced post, and compelled them to deploy the whole available force they had in front of Kafr-ed-Dowar. The enemy's guns were silenced by our fire. Their infantry held their ground tenaciously. The Marines, who were on the right, commanded by General Sir A. Alison, fought splendidly, although they suffered somewhat, and drove the enemy back to their second lines. The object of this reconnaissance in force having been attained, the British slowly withdrew at nightfall. The loss on the enemy's side is unknown, and our loss has not yet been ascertained. The British captured many prisoners.—Further British forces are being landed at Ismailia.—Evening—The British loss in the action near Ramleh was four killed and twenty-nine wounded. Among the killed was Lieut. Howard Vyse, of the 60th Rifles.—The enemy's losses before Ramleh are reckoned at between 200 and 300 men.—Fifteen of the captured prisoners state that Arabi's entire force only numbers 16,000 men. They also state that there is discontent in the army owing to Arabi's dilatory policy.—Arabi Pasha is fortifying Tel-el-Kebir, which is situated between Suez and Cairo, against any advance of the Indian Contingent.

Constantinople, 6th: With the exception of the English and French, all the representatives at the Conference have in principle approved of Italy's proposal for a collective protection of the Suez Canal.—The Turkish Minister for Foreign Affairs has promised that the Turkish Expedition shall not proceed to Egypt until an agreement has been come to with England.

London, 7th: An extensive strike for an increase of pay is expected to take place among the Irish Constabulary.

Paris, 7th: A new French Ministry has been formed under the presidency of M. Duclere (Member of the Senate.)

London, 8th: At the Conference yesterday the Turkish Foreign Minister accepted unreservedly the Identical Note of the Powers Inviting the Porte to send troops to Egypt, which stipulated that the occupation be limited to three months and the whole expense to be charged to Egypt. He also announced that the Porte had prepared a proclamation against Araby.—General Alison speaks in high praise of the steadiness of his men before the enemy last Saturday.—Latest advices from Egypt state that the rebels continue throwing up entrenchments.—Sir Charles Dilke, replying to a question in the House of Commons last night, said he had no reason to believe that the Conference would interfere with England's military action in Egypt. Charles also stated that wherever British occupation took place the Khedive's flag will be flown.—Lord Dufferin has been instructed only to consent to *temporary* arrangements to secure the safety of the Suez Canal.—The Turkish troops which embarked from Salonica have not gone to Alexandria, but only to Crete.

Paris, 8th: M. Duclerc, in submitting his programme to Parliament to-day, said he would act in accord with the votes of the Chamber.

London, 9th: Morning—Latest advices from Egypt state that the 72nd Highlanders have arrived at Suez from Aden.—The ironclad Superb has shelled the enemy near Ramleh, and prevented them from throwing up entrenchments.—The Commons, by a majority of 136, have dissented from the Lord's amendments to the Arrears Bill requiring both landlord and tenant to apply jointly to the Land Court. Other amendments of the Lords to the Bill have been modified by the Commons. It is believed that the Lords will accept the amendments.—The agitation among the Irish Constabulary for an increase of pay is subsiding.

10th: Morning—Latest advices state that all is quiet at Alexandria.—The draft of the proclamation prepared by the Porte against Arabi Pasha declares all the military leaders connected with the present rising in Egypt to be rebels. It also mentions the friendly relations existing between the Porte and England, and promises to support the Khedive.—Turkish troops are arriving at Suda Bay. Six thousand of them proceed to Alexandria to-day.—At a banquet given by the Lord Mayor at the Mansion House yesterday, Mr. Childers made a speech, in which he said that from to-morrow British troops

ASIATIC SOCIETY

composing the expeditionary force to Egypt would be landing daily at Alexandria —Mr. Gladstone, who also spoke, said that England goes to Egypt with clean hands, and no secret intentions, but merely to protect her interests, which are identical with those of the civilised world.

PASSENGERS SAILED.

Per P and O Str *Malwa*, 8 :

For London—Miss Ida Guenther, Mr E St George Kaye, Lieut Langley, Lieut J A Tanner, Mr John Guy, Mr and Mrs Edward J Jones, Major J Younger, Mrs Younger and Infant, Mr R Bachman, Master L' Estrange, Capt H W Jud, Mr M Finucane, A Lady, Mrs Rix and 4 children, Mr J Wilson, and Mr F Pickett.

For Brindisi—Major M Tweedie, Mr H R Stuart, Mr C O Leefe, Mr E Atkinson, Mr W Hammick, Hor R Davidson, Mrs A F Dixon, Mr H T Geogheghan, Mr J P Grant, Mr E J Martin, Mr F R Upcott, Mr R Allen, Mr A Wace, and Mr J C Robertson.

For Venice—Lady Macpherson, Miss Macpherson, Mr A P Young, Dr G E Whitten, Mr L R Roberts, Mr A B Sutherland, and Dr J Berrywhite.

For Suez—Col Luckhardt, Mr Duncan, and Col Moore.

PASSENGERS ARRIVED.

Per P. & O. Str *Ganges*, 8 :

From Gravesend—Capt and Mrs Welsh, Mr A Ertel, Mr E R Calthorpe, Miss La Touche, Depy Surg A J Dale, Lieut Col C F Morton, Mr E Stileman, Mrs Elgelow, Mr Mr and Mrs G Rae, Capt Dorward, Mr Barrett, Mr Noad, Mr M Bah Too, Miss Dodd, Mr and Mrs Coster and 2 children, Mr and Mrs Palmer and infant.

From Brindisi—Dr and Mrs Keegan, Lieut Col Perreau, Mr McTavish, Capt Ferris, Mr Hibbert, Mr R D Hare, Mr O Stack, Mr Brebner, and Major K T Stevenson.

Domestic Occurrence.

BIRTHS.

SHAW—On the 4th inst. at Lahore the Wife of Rev. James Shaw Pastor M E Church Lahore, of a Son.

ELPHINSTONE—August 7, at Frere Hall, Poona, the wife of John Elphinstone C S, of a son.

MARRIAGE.

TAIT—PAIN—Aug 9th, at Christ Church, Sholapur, by the Rev J H T Blunt, MA, George Henry Tait, Esq, P W D, to Elizabeth Christina Gertude, Daughter of Captain C Pain, P W D.

DEATH.

SZLUMPER—August 3, at Bhosawul, James Alfred Rudolph, son of Alfred W Szlumper, Resident Engineer, G I P Ry, aged 5 months.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th August 1882.

J. Crummey, 31st December 1882, Rs. 3; J. O. Wredden, 11th February 1883, Rs. 7-10; S. Jacob, 31st December 1882, Rs. 7-10; Dr. Chamarett, 17th December 1882, Rs. 5; Arnold Beer, 7th January 1883, Rs. 38-2; Mrs. E. Barton, 31st August 1882. Ans. 8; G. Ainsworth, 31st July 1882, Rs. 4; W. Thorley, in part payment, Re. 1; Mr. Jacka, 13th February 1883, Rs. 7; D. E. Gostling, 12th April 1883, Rs. 6; Dr. J. Vitters, 10th January 1883, Rs. 4-2-6; J. Westlake, 18th September 1882, Rs. 3-8; Engine Smith, U. S. A. 24th June 1883, Rs. 6-4; William Jervis, 24th October 188-, Re. 1; Rev. D. O. Fox, for Postage 9th September 1883, Rs. 1-12.

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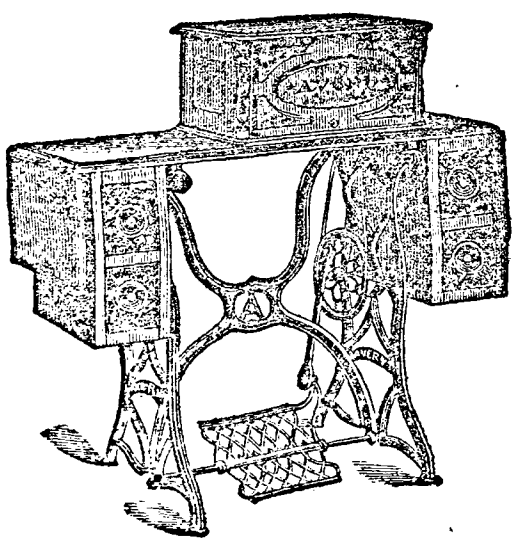

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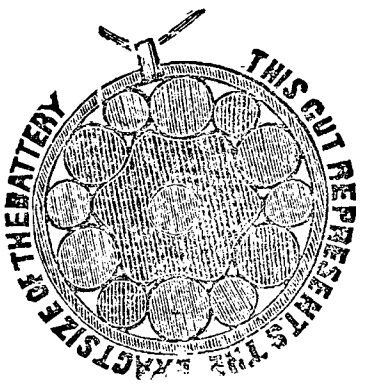

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